/164 cont./

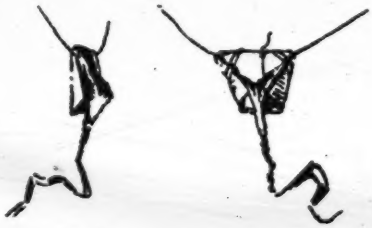
287 The triangular garment of the women, a folded piece of
291 bark bast, supposedly from the schischá tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

302 The nasal septum of the men is not pierced; the beard hair,
[304] /165/ if a natural tendency for it is present, as well as all the hair (among the women, too) with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

224 Around 10:00 in the forenoon Clauss came with Antonio; a
[622] few men also arrived from hunting, among them the chief, an older gentleman with an anxiously serious official face and a
162 fat little belly. We count ten men, seven women, five boys, four girls.

291



Clothing of the Bakaïrí women.

372 Pauhaga showed us how they make fire. They take two long, thin sticks of the same dry wood; into one a notch is scraped; while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

126 We did some bartering; I measured a few men. They patiently allowed it to be done.

157 These "wild" Bakaïrí are alert, teachable, and certainly very good-natured. They do not steal, although we are carrying
[273] treasures with us. They have no intoxicating drink; they refuse
[276] tobacco. On the second day, together with their wives, they visit
609 us in our camp -- the "docile ones" on the Rio-novo, on the other hand, preferred to sleep with those in the bush as long as we were in the aldea. On the first evening a savage drinks a medicine that I

/212 cont./

*171 244 In the cultivation of mandioca, which today, along with maize, is penetrating into the farthest corners of Africa, as though both of these purely American plants had been native there forever, the metal-less South American has gained achievement which need not fear any comparison with other parts of the world. Today there is a cultivated, harmless species, but the [252] [272] original root, which was found only on the Schingú, first had to be divested of its strongly toxic juice, the expressed flour, obtained by grating and pounding, first had to be roasted before a foodstuff was produced, and, to be sure, one of many uses, in a solid state and as a pappy drink, Manihot "utilissima." It far surpasses maize in importance in the household of our Indians. It furnishes the principal food and is really responsible [262] [412] for having forced the natives, who received it from more advanced tribes, to become sedentary, for its preparation presupposes a series of procedures requiring patience and presupposes implements, which, like the grating board studded with palm spines, could be produced only at a great cost of time and work with the [252] inferior tools. Unknown on the upper Schingú is the ingenious typytí, a tube plaited out of elastic stalks, which is filled with the grated mass and, pulled lengthwise by means of a weight, presses out the poisonous juice; our Indians filtered and pressed the juice through plaited sieves.

*171 ● 293 Of greater interest, however, is the fact that the method of fermenting larger quantities of extract by means of chewing balls of flour or kernels of maize, which is used today probably everywhere in South America where maize and mandioca are cultivated by natives, was still unknown in our region; also, nothing was known there about the preparation of pajauará, popular among the North Karaiben, where the fresh beijús soaked in water are wrapped in leaves and buried for a few days. /213/ The püserego [292] of the Schingú does not have an intoxicating effect; it merely represents the tastiest pap-beverage, it is a soup, not an alcoholic drink. No palm wine is made either; one becomes intoxicated only with dancing or, if one wishes, with tobacco, and achieved what was humanly possible in the quantitative consumption of the pap-beverages. On the other hand, the Kamayurá

/213 cont./

#171 word kauí for the simple refreshing drink made out of water and
● 293 crumbled beijú is the same kauim which their Tupí fellow-tribesmen associating with Europeans or more advanced Americans use for intoxicating beverages and therefore have retained from the days of innocence in the transition to less innocuous pleasures. The absence of intoxicating beverages for which the material is available will not escape the ever-ready explanation that the Indians formerly also possessed these fine products of civilization and have now simply forgotten them, and should, in this particular instance, perhaps for once induce the person who insists on tracing primitive conditions, without exception, back to retrogression and downfall to substitute virtue for demoralization and purity of morals for depravity. Anyone who has seen the Indian in Brazil celebrating kauim or kaschirí festivals, who has been obliged to interrupt his boat journey for this noble purpose and with neither money nor kind words has been successful in making the people disperse before the last drop has disappeared out of the full drink-canoe, will not believe otherwise than that a free tribe which really consumes only unfermented drinks at its festivals certainly does not have an inkling of the fermented ones and could never have had an inkling of them as far back as the most mythical forefathers and culture heroes. The practice of producing fermentation by chewing is so simple that one does not understand how it was forgotten or, what is more, could have been forgotten equally by representatives of different tribal groups.

174 I find, conversely, in the absence of intoxicating beverages, the surest guarantee of undisturbed conditions on the Schingú and believe it to be an imperative assumption that in the same way, before the invasion of Europeans, similar little cultural scenes of the "Stone Age" must have been common throughout centuries and millenniums in the numerous, relatively isolated river valleys of the Amazon and Orinoco systems. People did not always get along with their neighbors (women! stone axes!); occasionally disturbers of the peace broke in and perhaps permanently destroyed one of the small centers, but new ones were established in their place, and this is how, in a small and modest